

The Weekly Farbrengens



MERKAZ ANASH
מרכז אנאש

למען ישמעו • שמיני תשפ"ו • 874
EDITOR - RABBI SHIMON HELLINGER

PURE JOY (II)

EVERY JOY

On *Yud-Tes Kislev* תקט"ב (1801), the Alter Rebbe held a *seudas hoda'a* for his release from prison three years earlier. Many hundreds of chassidim gathered from far and wide to take part in this great *simcha*. They all heard the *maamar* that he delivered, but did not hear the precious *sichos* that accompanied the *seuda*, at which the Alter Rebbe was joined only by his sons and brothers, and a few selected *eltere* chassidim.

After the *seuda*, a number of chassidim begged the Rebbe's son, Reb Moshe, to share those *sichos* with them. Reb Moshe agreed, but only on condition that they would not pass them on. The chossid Reb Aizil Homiler, who heard them from Reb Moshe, relayed only one statement made by the Alter Rebbe, since it was relevant to the *avoda* of all chassidim:

"I have a tradition from my *zeide* (that is, the Baal Shem Tov) that foolishness, sadness, and a feeling of self-worth – are considered by chassidim as *aveiros deOraysa*. Acute perception, *simcha* that comes from finding the good in everything, and *zerizus bimesinus* (doing one's *avoda* with calm swiftness) – are considered by chassidim to be *mitzvos deOraysa*."

(סה"ש קי"ז ש"ת ע' 52)

Reb Nachman of Breslov writes that a person should discover within himself the minutest amount of good and be joyful from it. Furthermore, a person should be joyful even through pointless activities (such as dancing), and this can bring him to true *simcha*.

(לקוטי מהר"ן מהדר"ב סו"ס מ"ח)

The Rebbe said that one should make a point of being joyful, even from mundane matters, if that is what makes him happy in his current state. Once a person is in a state of *simcha*, he will be able to draw himself towards *simcha shel mitzva*.

This of course does not include *holelus*, wild frivolity, because even if a person feels cheerful during that moment, he will later regret it and there will not be any *simcha*...

(תו"מ תשמ"ה ח"ב ע' 1112, תו"מ תשמ"ב ח"ג ע' 1523)

BEWARE OF HOLELUS

On the warning in *Tehillim* that one should not associate with *leitzim* (scoffers), *Chazal* comment that this term refers to *Plishtim*. Why? The Alter Rebbe explains that this is a *kelipa* that urges a person to be unrestrained (*mefulash*) and to speak as irresponsibly as he pleases. In order to truly reach *simcha*, which comes from *ahavas HaShem*, one must first have a fear of *HaShem*, for this is the beginning of all *avoda*.

The Rebbe explains that there are two opposite expressions of laughter. The laughter that springs from *kedusha* expresses a person's joy in his connection to *HaShem*. The laughter that springs from *kelipa* expresses the empty joy of *leitzim* in their wild lack of restraint (*holelus*). To prevent the joy of *kedusha* from leading to *holelus*, one must generate *bittul* and a fear of *HaShem*.

(ע"ז י"ז ט ע"א, תורה אור סאג, תו"מ תשמ"ה ח"א ע' 446)

CONSIDER

How does one know whether the joy he is experiencing is *simcha* or *holelus*?

Chazal established that a person who wants to be trusted as a *chaver* with regard to *maaser* and *tahara* must refrain from excessive laughter. Laughter and lightheadedness can lead to negative behavior.

(דמאי ב"ג, אבות ג, יג)

On the *possuk* that likens the Torah to oil, the Midrash explains:

Just as oil does not blend with other liquids, Torah cannot mix with *leitzonus*. If a drop of water falls into a cup of oil, it will not combine with it, but rather will displace an oil drop. Similarly, a word of Torah that enters a person's heart automatically replaces a word of *leitzonus*, and conversely, empty-headed ideas will unthrone a word of Torah.

(שיר השירים רבה א)

ASTUTE JUDGMENT

The Rebbe once remarked: *Simcha* ought to be connected with *mitzvos* and not with *holelus*. There is no need to warn Yidden about this, especially chassidim, and particularly chassidim of the *Nasi* of the generation.

(תו"מ תשמ"ג ח"א 179)

In a *sicha* addressed to children (on *Chol HaMoed Sukkos*, תשד"מ), the Rebbe taught a lesson to be learned from *zman simchaseinu*. The *Yetzer HaRa*, seeing a Yiddische child in a state of *simcha*, tries to confuse him and draw him into acting wildly, upsetting the order of Torah and *mitzvos*. From *Sukkos*, when we celebrate *Simchas Beis HaSho'eva* and *Simchas Torah*, we learn that *simcha* ought to spring from Torah and *mitzvos*. And when *simcha* comes from serving *HaShem*, one must be much more careful than usual to follow His directives.

When this is so, then even when someone is happy – and also tired – from the dancing, he will not forget to make a *bracha* on the food or drink that he has taken to enable him to continue his *simchas Yom-Tov*. This does not lessen his *simcha*. On the contrary, it increases his enthusiasm in fulfilling the entire Torah.

(תו"מ תשד"מ ח"א ע' 269)



Yoseph Shomer, CPA
Personal & Professional Tax Services
for Individuals & Businesses
(718) 301-7014 | SHOMERCPA.COM

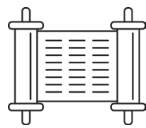
ARE YOUR MEZUZOS
PLACED RIGHT? FIND OUT:
Mezuzah.short.gy/schedule



COTLAR PLLC
Certified Public Accountant
audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com



SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



"SHLISSEL CHALLAH"

What is the origin and meaning of "shlissel challah"?

In many communities, there is a *minhag* on the Shabbos after Pesach to bake "shlissel challah" – challah marked with a key or shaped like one. It is mentioned in *seforim* as a *minhag* Yisroel and is traced to several circles and countries.

Early sources refer to this Shabbos as one of "gelle matzot."¹ R. Pinchas Koritzer is quoted as saying that on the Shabbos after Pesach (which is also Shabbos Mevorchim Iyar), we make the challah like matzah, and we make holes in it with a key, hinting that the heavenly gates remain open until Pesach Sheni. The challah was baked round and relatively flat, resembling matzah.² The Apter Rav writes that the *minhag* was to pierce the Shabbos-after-Pesach challoos with a key, and also mentions that "a shape of a key is made on the challah."

Over time, the practice branched into various forms, such as: Docking a flat, round challah with a metal key; pressing a key into the dough so that its outline is visible after baking; shaping the entire challah as a key; or baking a metal key inside the challah.

Seforim offer a variety of reasons behind this *minhag*.³ For example: When the Yidden entered Eretz Yisroel with Yehoshua, they stopped eating *mon* after Pesach, and began needing *parnasa* through natural means. The key challah hints that Hashem should open for us the gates of *parnasa*, just as He did for our forefathers.⁴

Sifrei kabbalah teach that the forty-nine days of Sefiras HaOmer are a progression through the fifty gates of Binah. Each day is another "sha'ar" requiring a "key," and the key-challah at the start of this period hints at our *avodah* of opening each gate.⁵

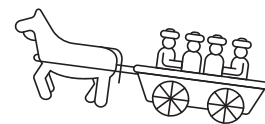
Chazal teach that if the Yidden open for Hashem "kechudo shel machat," He opens for them "kepishcho shel ulam." On Pesach, all the higher gates are opened from Above; following Pesach, it's our *avoda* to "open a little" with our efforts. Piercing the challah with a key symbolizes this small opening from below, through our very observance of Shabbos.⁶

The practice of "shlissel challah" is not mentioned in Chabad *seforim*.

If the entire challah is shaped like a key, it's permitted to break it on Shabbos and it's not considered erasing (see issue 553). (There's discussion regarding designs carved into dough.)

1. ראה דברי יאיר (נדפס בשנת תצ"ט) סוף ח"י חג הפסח, דף כג.
2. ראה אמרי פנחס, אות ר"ז - שבת אחרי פסח.
3. ראה לדוגמא ס' טעמי המנהגים אותיות תקצו-תקצו. והגס' בס' פרדס אליעזר -
4. ראה יהושע פ"ה יא-יב, קידושין לז ע"ב.
5. ראה ס' אוהב ישראל ליקוטים לפרשת שמייני.
6. ראה ס' אוהב ישראל ליקוטים שם.
7. ראה שם, לשבת אחר פסח ע' צג.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



R. AVRAHAM BARUCH PEVZNER

Born in approximately 5650, R. Avraham Baruch Pevzner learned in Tomchei Temimim in Lubavitch, where he served as a *chozer* for the Rebbe Rashab and also merited to assist him. He served as a *rov* and *Mashpia* for Anash in Minsk until he was forced to flee to Kharkov, where he continued to give *shiurim* and serve as a *mashpia*. He was arrested by the Communists in 5699 and exiled to Kazakhstan, where he passed away on Erev Pesach 5700.

R. Boruch Shifrin related:

It was after Frierdiker Rebbe left Russia, and R. Avraham Baruch asked me one day to accompany him to the NKVD offices. He explained that they had searched his house the night before and confiscated some documents and a picture of Frierdiker Rebbe that he hid between the pages of a *sefer*. He said, "The documents I won't bother with, but the picture – I can't live without!"

When I asked what he wanted me to do, he said, "Just wait outside. If I don't come out after two hours, please inform my family where I am." Thankfully, R. Avraham Baruch came out a short while after.

(המשפיע שלא חזר ע' 47)

Whenever the Rebbe Rashab recited a *maamar*, he had the Frierdiker Rebbe stand across from him as a recipient, and they would exchange glances throughout the *maamar*. When the Frierdiker Rebbe became Rebbe, he instructed R. Avraham Baruch to take that position.

Once, as R. Avraham Baruch stood there listening, he began thinking about how the *maamar* being said was based on one said by the Rebbe Rashab. Afterwards, the Frierdiker Rebbe called R. Avraham Baruch and told him that since a "machshava zara" entered his mind during the *maamar*, he should no longer stand across from him. R. Avraham Baruch continued to be a leading *chozer* until the Frierdiker Rebbe sent him to be the *mashpia* in Minsk.

(המשפיע שלא חזר ע' 22)

A few days before he was arrested, R. Avraham Baruch unexpectedly fasted three days straight. As he lay on his deathbed in a hospital in Kazakhstan, he revealed to his wife what prompted him to take on that fast:

One night, before my arrest in Kharkov, I dreamed that the city's recently deceased *rov*, R. Aharon Tumarkin, came to me and said, "Avraham Baruch! We need you as the tenth for a *minyana*..." When I asked him what would be with my wife and children, he replied that Hashem would care for them as he does for all *almanos* and *yesomim*. That is why I fasted.

(המשפיע שלא חזר ע' 95)

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



A POSITIVE PERSPECTIVE

Reb Psachya Korf related:

It was Shvi'i Shel Pesach 5747 and I was a young boy of 7 years old. At that time, some boys had been given nuts to snack on, and sitting bored outside, they began throwing them at birds in 770's courtyard.

This disturbed me greatly and I told them off. When they refused to stop, I threatened to tell the Rebbe. Indeed, I

waited until the Rebbe exited the library and I approached him and said what had happened.

The Rebbe replied to me, "It's like *krias yam suf* when the children gave apples to the birds and they sang together the *shiras hayam* (song of the sea)."

As I understood it, the Rebbe was teaching me to see the good in every situation.